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ABSTRACT

This paper, number 10 in an ongoing series, is part of an interdisciplinary project on the context of reading and reading research that explores similarities and dissimilarities in the response to literature in readers from different cultures. Presented are the written responses from 140 readers in Denmark, Greenland, Great Britain, India, and Nigeria to the Turkish narrative, "The Golden Apple," one of the three tales used in the Folktale Project. The responses are listed as heavily edited statements, summarized and edited from readers' essays which were written (after reading the narrative) in response to six questions regarding attitudes toward the story, feelings about the story's content, and readers' understanding of the story's meaning. Section 1 presents background information; section 2 describes the essay collection procedure and the readers. Section 3 lists the readers' responses, and section 4 contains concluding remarks. In combination with the information obtained from the introspection studies described in Paper 7, the statements listed in this paper will serve for the generation of a questionnaire on the readers' experience of "The Golden Apple," to be used in the final data-collection round in the Folktale Project. Three appendixes (containing the instructions to the readers, the essay questions, and the form used to report on the essay collection) and a listing of publications by the Folktale Project are attached. (SR)

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FOLKTALE:

A CROSS-CULTURAL, INTERDISCIPLINARY STUDY OF THE EXPERIENCE OF LITERATURE

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PAPER

10

Title: EDITED READER RESPONSES TO THE TURKISH NARRATIVE 'THE GOLDEN APPLE' FROM READERS IN DENMARK, GREENLAND, GREAT BRITAIN, INDIA, AND NIGERIA IN THE "FOLKTALE-PROJECT"

Author(s): Cay Dollerup, Malene Grue, Vivian Lindhardsen, Signe M. Nielsen, Iven Reventlow, and Carsten Rosenberg Hansen

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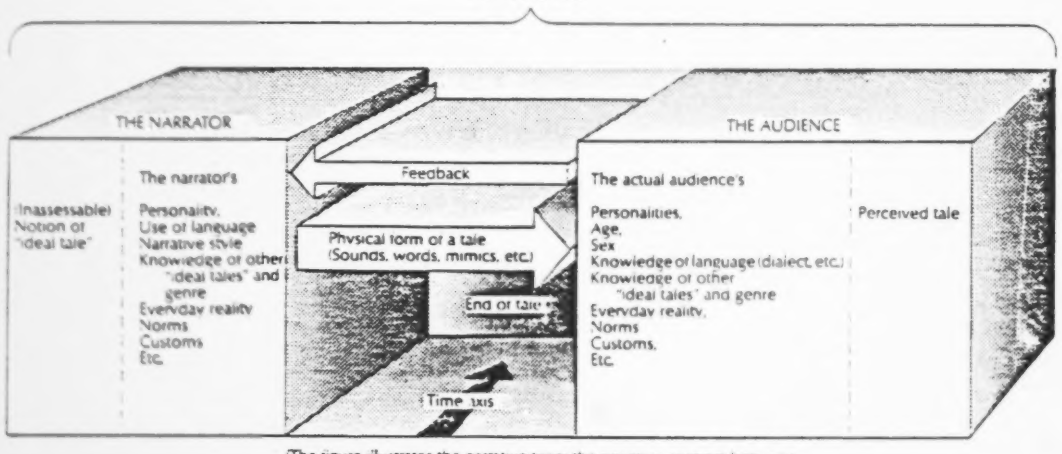

(The figure illustrates the narrative time: the narrative contract between narrator and audience and which is limited in time.)

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FOLKTALE: A CROSS-CULTURAL, INTERDISCIPLINARY STUDY OF THE EXPERIENCE OF LITERATURE

PAPER 10

Edited reader responses to the Turkish narrative The Golden Apple from readers in Denmark, Greenland, Great Britain, India, and Nigeria in the "Folktale-project"

Authors: Cay Dollerup, Malene Grue, Vivian Lindhardsen, Signe M. Nielsen, Iven Reventlow, and Carsten Rosenberg Hansen.

ABSTRACT:

This paper lists statements, edited from written responses by 140 readers from Denmark, Greenland, Great Britain, India, and Nigeria to the Turkish narrative, "The Golden Apple".

The listing is made in order to obtain information which we can use for constructing a cross-cultural questionnaire on important aspects of the experience of the story in question.

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We also extend our thanks to Marlene Barner who has typed our manuscript.

And last, but not least, we wish to thank the Unesco and "Professor Ludvig Wimmer og hustrus legat" for financial assistance, as well as the Department of English, University of Copenhagen for practical and financial help.

AUTHORSHIP OF THE PRESENT PAPER

The analyses, summaries, and listings in the present paper have been undertaken along the lines used in Paper 3 from the "Folktale-project".

Malene Grue analysed the statements made by our British readers.

Vivian Lindhardsen analysed the statements made by readers in Greenland, and by readers in Nigeria (Nsukka, and in Benin).

Signe M. Nielsen analysed the statements from Denmark and India.

The summarised statements and the listings were checked by the team director, and then discussed by all members of the team.

Paper 10

This is the tenth paper from the "Folktale-project". It discusses the responses of 140 readers to the Turkish tale, The Golden Apple. There are 19 readers from Denmark; 4 from Greenland; 14 readers from Great Britain; 46 from India; and 57 readers from two universities in Nigeria (viz. 19 readers from the University of Nigeria, Nsukka; and 38 readers from the University of Benin, Benin City).

The statements listed in this report are only breakdowns from the fuller and infinitely more facetted written answers the participants in the study have given to six questions concerning their experiences of the story's moral, deeper meaning etc.

In combination with information from the readers responses to the introspection study described in Paper 7, the statements listed here will be used for the construction of a questionnaire on readers' experiences of the Turkish tale.

I.0 BACKGROUND

The "Folktale-project" explores similarities and dissimilarities in the responses to literature in readers from different cultures. In order best to cover multicultural responses, the project uses tales deriving from three different nations and cultures, viz., Denmark/Scandinavian (European). - Thule (Eskimo/Inuit) - Turkey (Islamic).

In previous papers, we have discussed how the stories were identified (Paper 2); selected by experimental studies (Paper 3); and how the stories were established in the "same" version in Danish and in English, the two working languages of the project (Paper 4).

In the main part of the project, we shall use questionnaires on the literary experience in order to obtain comparable information cross-culturally in a practicable way (cf. Paper 1:12-16).

The questions on the responses must tally with the readers' experiences, not only in terms of the contents of the questions, but also of their phrasings. Therefore the questionnaires will be generated from reader responses. The present report lists the responses of readers to the Turkish story The Golden Apple.

II.0 THE ESSAY COLLECTION (1985-88)

II.1 The Procedure

The procedure was the same with the three tales used in the project. The stories were handed out in class so that nearly the same number of students in any class would read only one of the three stories (viz. Per Smed's Whip (discussed in Paper 8), The Barking Ones (discussed in Paper 9), or The Golden Apple (discussed in the present paper).

The readers represent several nationalities; they are mostly Danes, Greenlanders, Englishmen, Indians, and Nigerians.[1]

The questionnaires on the responses must tally with the readers' experiences, not only in terms of the contents of the questions, but also of their phrasings. Accordingly, the questionnaires will be generated from readers' responses.

The present paper lists the responses of readers to the Turkish story, The Golden Apple.

The readers represent several nationalities and are mostly, Danes, Greenlanders, Englishmen, Indians, and Nigerians.[2]

The Instruction before the reading (Appendix A) was stapled on to the story, to make sure that each participant would read it first. The instruction called for students to read the story, and then to indicate when they has finished reading.

When they did so, they got the six questions (Appendix B) with six blank pages attached to it.

This new section asked students, first, to state their sex and indicate which story they had read, and then to answer the questions.

The answers to the questions were returned to us together with a brief questionnaire to teachers and others (Appendix C). The present paper lists the readers' statements in an edited form only.

II.2 The Numbering

When the answers were received, the readers were numbered so that each nationality started off with a new hundred. Hence the Danes (who participated first), were numbered 1-57. The British readers 101-151; the Indian readers 201-332; the Nigerian readers 401-556; and the Greenlandic readers 601-618.

The readers' sex was indicated by an F for "Female", and and M for "Male".

The answers were then analysed to permit of an overview. The following listing does not do justice to the fullness and the coherence of the readers' written responses, but only indicates some general lines along which individual readers expressed their experience of The Golden Apple.

II.3 The Readers

II.3.1 The Danish Readers.

The Golden Apple was read on 14 May 1985 by 19 readers, (out of a total of 57 participants) who were students at Lyngby Statsskole. The classes involved were 1y, 2a, 1b. The students were aged 17-18.

They were all native speakers of Danish, and mostly Christians (Protestants).

The Danish readers are 1M-57F. The Golden Apple was read by 38M-57F.

II.3.2 The English Readers

The Golden Apple was read by 14 students (out of a total of 51) at Queen Elizabeth's School in Barnet, Herts. (London). The session was kindly undertaken by Dr. Sid Clarke in September 1985.

All readers were boys, and The Golden Apple was read by 137M-151M.

II.3.3 The Indian Readers

The Golden Apple was read by 46 readers (out of a total of 132 students). Four groups of students at the Indian School of Mines, Dhanbad, participated (First semester Preparatory Group, and First Semester B, Tech Sections A, B, and C). The study took place in August 1985.

Professor R.K. Singh who kindly saw the study carried out for the project, has furnished us with the following information about the 132 participants: 130 students were from India, 1 from Bhutan, and 1 from Zimbabwe.

They spoke 15 different languages as their mother tongue (Hindi: 78. - Bengali: 30. - Tamil: 3. - Urdu: 1. - Malyalam: 4. - Punjabi: 1. - Assamese: 2. - Gujarati: 1. - Oriya: 1. - Maithili: 6. - Dogri: 1. - Mizo: 1. - Angami:1. - Dzonkha (Bhutan): 1. - Showa (Zimbabwe): 1.

They represented 6 religions with Hindu: 120, - Christian: 6, - Islam: 1, - Buddhists: 1, - Jainism: 2, - Tribals: 2.

The readers' average age was 17-18 years.

The readers are numbered 201-333. The Golden Apple was read by 285M-332M.[1]

II.3.4 The Nigerian Readers

The stories and the questions were read by 56 Nigerian readers, viz. by 19 at the University of Nigeria, Nsukka; and by 36 readers at the University of Benin, Benin City.

II.3.4.1 The Readers at the University of Nigeria, Nsukka

At the University of Nsukka The Golden Apple was read by 19 readers out of 57 participants. Here it was Mr. Damian Opater who did us the favour of seeing the study through on 26 November 1985. The readers participating were General Studies Class A, and Class B. The classes comprised 57 second year undergraduate students from Civil Engineering, Geology, Education, Biology, and

Philosophy.

Most of the students' mother tongue was Igbo, and most were Christians. There were 3 females and 16 male reader of The Golden Apple.

The students from Nsukka are numbered 439F-457M.

II.3.4.2 The Readers at the University of Benin, Benin City

In Benin The Golden Apple was read by 38 readers out of a total of 99 participants at the University of Benin. The study was kindly directed by Professor Dr. C.A. Ocafor in a class on "The Introduction to Oral Literature" on 7 January 1986, where 28 students participated. Their mother tongue was mostly Igbo.

For additional sessions, involving Year II and Year III English (Major) with undergraduates at the Department of English and Literature at the Faculty of Arts, we are indebted to Dr. R. Masagbor and Professor S.E. Ogude. In these classes there were 66 students, 25 males, and 41 females.

Their mother tongues varied, but were mainly Edo, Igbo, and Yoruba.

Their religious affiliation was mainly Christian and Islamic.

The 99 readers at the University of Benin are numbered 458F-557M. The Golden Apple was read by 519M-557M.

II.3.5 The Greenlandic Readers

Since only three Greenlandic readers had been interviewed in the introspection round (Paper 7), we concluded that it would be wise to supplement the above studies with essays from Greenlandic readers. We contacted Rektor Leif Bo Petersen of the Aasiaat Gymnasiale Kursus, Aasiaat, Greenland; and the texts were kindly handed out in class by Ms Jette Nørskov Madsen.

The Golden Apple was read by four Greenlandic readers, (out of a total of eighteen participants).

Their native language is Inuit, and Danish was the particitpants' second language.

The Greenlandic readers are numbered 608M-611F. Two were males, and two were females.

III. ANALYSES

In the following highly edited statements on the story, we have listed readers according to the language version they read: hence the Danes and the Greenlanders who read the Danish version are listed first, followed by the readers who read the English version in the order in which we received the readers' answers.

III.1 QUESTION 1: Did You Like the story?

III.1.1 The Nineteen Danish Readers: Did you like the story?

Yes: 6 readers.

39M, 41M, 42F, 45F, 47F, 53F.

No: 10 readers.

38M, 40M, 43M, 44F, 46F, 49F, 50F, 54F, 55F, 56F.

Yes and no: 4 readers.

48F, 51F, 52F, 57F.

Reasons for not liking the story

- The plot is inferior. 40M.
- "It does not make any sense to me!" 43M, 49F.
- It is supernatural in a boring way. 44M, 48F.
- It has an illogical ending. 38M, 46F.
- The point is ridiculous. 49F.
- It is a poor imitation of a fairytale. 51F, 52F.
- The plot and ending are easily predicted. 48F, 54F.
- It is too supernatural. 54F, 56F.
- It is too romantic/sweet. 49F, 55F, 57F.
- The story is brief and superficial. 38M, 51F.
- It is tedious and drauwn-out. 52F, 56F.
- Its style is too modern. 51F, 52F.
- It seems to be a mixture of different genres and therefore incoherent. 50F, 56F.

Reasons for liking the story

- The story is quite good. 51F.
- It is a fairytale written in modern Danish. 41M.

- It is a fairytale with several aspects. 48F.
- It is a fairytale with a happy ending. 53M.
- It is amusing. 39M, 57F.
- It is sweet and romantic. 45F.
- It is not very demanding. 39M.
- It is exciting. 42F, 47F, 53M.
- There is no violence. 45F.
- It describes a girl who is wiser than a boy. (contrary to most other stories). 42F, 53M.
- The supernatural events fascinate me. 47F.

III.1.2 The Four Greenlandic Readers: Did you like the story?

Yes: 3 readers.

609F, 610M, 611F.

Yes and No: 1 reader.

608M.

Reasons for not liking the story:

- Too confusing to read, 608M.

Reasons for liking the story:

- It is vividly presented. 610M.
- The description of how superstitious people were at that time. 610M.
- The happy ending. 609F.
- I like reading fairy tales. 611F.

III.1.3 The Fourteen British Readers: Did you like the story?

Yes: 6 readers.

139M, 140M, 141M, 142M, 146M, 147M.

No: 4 readers.

143M, 145M, 149M, 151M.

Reasons for not liking the story.

- It is written for children. 137M, 145M.
- It is contrived. 143M, 149M.
- It is predictable. 137M, 138M.
- It is repetitive. 142M.
- There are too many "loose ends" in the story. 137M, 139M, 140M, 149M.
- The tale is a cliche. 144M.
- It made no sense. 149M.
- It is boring. 151M.

Reasons for liking the story.

- The story is well-written. 139M.
- The style is lighthearted. 141M.
- The story is fluent. 140M, 142M, 146M.
- It had all the ingredients of a fairytale. 139M.
- The story is simple. 144M, 146M.
- The story was funny. 144M, 148M (silly).
- It was funny in the beginning. 138M.
- The story is charming. 146M.
- It had a happy ending. 139M.
- The plot. 140M.
- Unexpected happenings retains the readers' interest. 141M.
- The characters are good. 140M.
- Interesting to see the characters' reactions. 142M, 150M.

Miscellaneous:

- "The sudden marriage was a surprise as Beyoglu is not the typical hero". 139M.

- "The style of the beginning and the end is so different that is seems like the story hasn't been properly planned." 146M.

III.1.4 The Forty-six Indian Readers: Did you like the story?

Yes: 44 readers (all except 306M and 312)

No: 1 reader. 312M.

Yes and no: 1 reader. 306M.

Reasons for liking the story:

- It is nicely written (fairytale/folk-story/myth). 296M, 322M, 329M.
- It is written in an easy language. 285M, 303M, 313M.
- It has a happy ending. 290M, 292M, 295M, 297M, 305M, 318M.
- It is interesting. 285M, 286M, 287M, 289M, 299M, 302M, 303M, 314M, 315M, 317M, 318M, 331M, 332M.
- It is imaginative, supernatural. 292M, 295M, 297M, 320M, 321M.
- It is amusing. 313M, 315M.
- It contains humour. 292M.
- It is romantic/a love story. 297M, 311M, 313M.
- It is a comedy. 290M, 309M.
- It is exciting, full of events/suspense. 285M, 297M, 305M, 310M, 317M, 323M.
- It is a story about feelings - good and bad characters. 319M.
- It is a story of heroic deeds (bravery and intelligence). 290M, 298M.
- It is a story about a girl showing her father respect. 291M, 326M.

- The courage, bravery, intelligence and cleverness of the girl shows that "girls are by no means inferior to boys". 294M, 300M, 301M, 302M, 304M, 308M, 309M, 310M, 312M, 318M, 323M, 324M, 325M, 327M, 328M, 330M, 331M.
- It makes the reader curious. 286M, 289M, 302M, 323M.
- It is involving/impressing the reader. 285M, 297M, 311M, 317M, 330M.
- It tells the reader to be brave and have self-confidence. 288M, 289M, 318M, 321M, 322M, 325M.
- It tells the reader to be modest and honest. 293M, 303M, 322M.
- It tells the reader that imagination and forethought are necessary things for one's success. 321M.

III.1.5 The Nineteen Nigerian Readers in Nsukka: Did you like the story?

Yes: all readers.

Reasons for liking the story:

- It is interesting. 440F, 442M.
- Its simplicity. 447M, 449M.
- Its method of presentation. 450M, 456M.
- I love folktales. 447M.
- The father of the six boys was punished. 443M, 444M.
- The way the girl defeated the two boys. 453M.
- Children can give parents advice. 448M.
- It showed that people should not emphasize sex. 445M, 446M, 456M.
- Its emphasis on intelligence and determination. 441M, 445M, 451M, 452M.
- It shows how to achieve your goal. 439F, 457M.
- It portrays what is happening in the world. 440F.
- It is a natural reflection of determination and luck, associated with the supernatural. 455M.

III.1.6 The Thirty-eight Nigerian Readers in Benin: Did you like the story?

Yes: 36 readers (all except 552M and 557M).

Yes and no: 2 readers.

552M, 557M.

Reasons for not liking the story

- Dull style. 557M.
- It is done in an unearthly and unrealistic fashion. 552M.
- It lacks conviction in the narration of the incidents leading to its moral lesson. 552M.

Reasons for liking the story

- Its simple narrative style. 519M, 521M, 527F, 529M, 537F, 540F, 549F, 552M.
- It is full of imagery. 521M, 543F.
- It is a folktale. 550M.
- It is a romance. 538F, 553M.
- It had a romantic and happy ending. 532F, 542M, 543F, 547F.
- It is funny. 522F, 523F, 538F, 540F, 533F, 551M.
- It is interesting. 519M, 520M, 524F, 526M, 527F, 530M, 535F, 537F, 540F, 545F, 546F, 547F, 548F.
- It is enjoyable. 530M, 554F, 558M.
- The reader easily gets the message. 527F.
- It has a mystical nature. 557M.
- It is didactic. 544F, 549F.
- It contains elements of suspense. 533F, 534F, 545F, 546F, 554F.
- It is full of challenges. 522F.
- It is filled with intrigue. 527F.
- It is full of fantasy. 528F.
- The action is plain. 519M.
- The story is adventurous. 519M, 521M, 528F.
- It shows wit and determination. 531M, 548F, 555M.
- The girl succeeds whereas the boy fails. 520M, 525F, 528F, 539F, 544F.
- A girl bringing pride to her father. 548F, 551M.
- It captures perennial aspects of human experience. 553M.

III.2 QUESTION 2: What did you find most exciting or 'foreign' in the story?

III.2.1 The Nineteen Danish Readers: What did you find most exciting or 'foreign' in the story?

- The coffee-house. 57F.
- The neighbour's way of contacting the girls' father. 48F.
- Allah is a foreign God 38M.
- The name "Ali". 53F, 54F.
- The Persian environments. 39M.
- The girl's role as a boy. 51F.
- When she crossed the bridge. 46F.
- When Ali Sagdik parted the water by throwing yeast into it. 46F, 47F, 49F.
- When Ali Sagdik was going to Beyoglu's country. 40M.
- The episode at the bath. 39M, 45F.
- The importance of the apple. 50F.
- The sorceress. 46F.
- What the turtle doves will do to her. 44F, 56F.
- That the girl wins. 41M, 42F, 43M, 53M.

III.2.2 The Four Greenlandic Readers: What did you find most exciting or 'foreign' in the story?

- The way the girl reaches the apple. 608M.

- How she disguises herself. 608M.
- When she crosses the bridge. 610M, 611F.
- When she goes to bed. 611F.
- When the doves take her to Beyoglu. 609F.

III.2.3 The Fourteen British Readers: What did you find most exciting or 'foreign' in the story?

Exciting

- The beginning; to understand the reason for the neighbour's behaviour. 139M.
- When the girl defeated the youngest boy. 140M.
- When the blind-folded horse had to cross the bridge. 142M.
- The waters' opening. 144M.
- The way Beyoglu tried to determine the sex of the girl. 146M.
- The way she obtained the apple by lying about her sex. 140M.
- The stealing of the apple in the bathhouse. 147M.
- When the girl was running away. 151M.
- The girl's smartness. 150M.
- The intricacies of the plot. 140M.
- The air of mysticism in the story. 141M.

- There is nothing exciting in the story. 5 readers. 137M, 138M, 143M, 145M, 148M.

Miscellaneous:

- "Hello there, you father of six bitches" - surprising/ interesting beginning. 145M.
- "When the girl talked about the doves sounding like Beyoglu's doves, I realised that is was never mentioned before there she had heard the doves. 137M.
- "The girl's running away is not exciting since Beyoglu is fine young man and we all want them to ge married. 141M.

Foreign/strange:

- The use of the word "bitches" in this kind of story. 137M.
- The references to Allah. 138M, 139M, 145M.
- The names of the characters. 139M, 142M, 144M, 145M, 146M, 151M.
- The fact that the girl thought of her plan while "answering a call of nature". 137M.
- The girl's staying up all night smoking. 143M.
- The knocking out of the girl's tooth, and hers replacing it with a pearl. 140M.
- The communal bath. 143M.

Miscellaneous:

- "The story reminded me of Tolkien". 144M.
- "Foreign" - a very ambigous word; difficult to define. 148M.

III.2.4 The Forty-six Indian Readers: What did you find most exciting or 'foreign' in the story?

- The word 'bitches'. 322M.
- The girl's role as a boy. 294M, 295M, 299M, 314M, 318M, 319M, 330M, 331M, 323M.
- The boy killing his horse. 280M.
- That the girl managed what the boy didn't. 288M, 302M, 307M 308M, 328m.
- That the dog could speak and understand. 296M, 303M, 324M, 326M.
- The 'test' with the petals. 296M, 304M.
- That the girl was not attracted by the jewellery. 291M.
- The part where Beyoglu takes Ali Sagdik to the bath. 285M, 293M, 298M, 305M, 309M, 310M, 320M, 329M, 331M.
- The part where Ali Sagdik stole the apple and fled. 287M, 289M, 290M, 293M, 301M, 309M, 314M, 315M, 317M, 325M.
- That the hero, Beyoglu, was fooled. 313M.
- The part where the sorceress is sent to Ali Sagdik's house with the turtledows. 297M, 306M, 323M, 326M, 327M.
- That Ali Sagdik and Beyoglu are married. 321M.

III.2.5 The Eighteen Nigerian Readers in Nsukka: What did you find most exciting or 'foreign' in the story?

- The golden apple. 440F.
- How a girl trusted herself to be equal to a boy. 439F.
- The section about the journey to Beyoglu's country. 450M.
- How the girl was able to deceive the boy by consulting nature. 445M.
- How she crossed the bridge. 442M, 443M, 452M, 454F, 455M, 457M.
- That the yeast parted the water. 453M.
- The dog's ability to talk. 451M, 455M.
- The different ways the girl togged herself up as a boy. 448M, 452M, 456M.
- How she stole the golden apple. 454F.
- The girl's loyalty toward her father. 441M, 455M.
- That Beyoglu was not annoyed with the girl for stealing the apple but asked her to marry him. 444M.
- How the girl used her intelligence. 441M, 442M, 446M, 447M.
- The convincing description of the girl's brilliance and romance. 449M.
- The trust in the Almighty. 441M.

III.2.6 The Thirty-eight Nigerian Readers in Benin: What did you find most exciting or 'foreign' in the story?

- The names of the characters. 527F, 533F, 545F, 555M.
- The romantic and mysterious aspects. 533F, 534F.
- The story followed a sequence of suspension. 548F.
- The manner in which the writer realized his theme. 553M.
- Only the youngest daughter was able to counsel her father wisely. 524F.

- The girl's ability to advise her father. 526M.
- The coincidences (6 boys and 6 girls). 546F.
- The daughter's taking up the challenge on her father's behalf. 552M.
- There's disguise in the story. 527F.
- That the girl assumed the role of a boy. 522F.
- The girl's courage and wit. 536F, 537F, 521M, 546F.
- The use of horses as a means of transportation. 545F, 555M.
- The horses' behaviour when reaching the bridge. 544F.
- How the girl crossed the bridge and the boy beat his horse to death. 523F, 531M, 540F, 545.
- How the old woman just turned out to be the one to help the girl. 525F, 545F.
- The waters that parted merely by a lump of yeast. 524F, 527F, 529M, 546F, 549F, 552M.
- How a mortal could go into the waters and act normally. 525F.
- Associations to the Bible. 548F.
- Beyoglu was a normal sort of chap and not a fierce, wicked person. 557M.
- The dog's ability to talk. 524F, 525F, 538F, 542F, 546F, 547F, 550F, 551F, 552F.
- Beyoglu was never able to outwit the girl. 528F.
- That rose petals can indicate if it is a girl by shrivelling. 539F, 546F.
- The girl was able to thwart Beyoglu's and his mother's plan with the help of a dog. 542M, 540F, 543F.
- The numerous methods Beyoglu's mother advised him to use in order to find if 'Ali' was a boy or a girl. 543F, 545F, 550M.
- That the big tooth fell out without blood and pain. 529.
- The way she substituted a pearl for a broken tooth. 545F.
- That the girl had a ready substitute for the tooth. 546F.
- When the girl was finally able to escape from Beyoglu. 528F.
- Ironically the girl left her address and identity before leaving. 543F.
- The girl's father wasn't boasting. 535F, 556F.
- When the man with the six sons was put to shame. 540F.
- That the girl could be brought back to Beyoglu by turtle doves. 519M, 520M, 529M, 531M, 532D, 541M, 543M, 546F, 551M, 554F.
- When Beyoglu sent the sorceress to find the girl and the fact that she succeeded. 532F, 543F, 546F, 549F, 552M.
- The final marriage without hesitation or objection. 546F.
- The happy ending. 536F, 540F.

III.3 QUESTION 3: What Deeper Meaning Did You Find in the Tale?

III.3.1 The Nineteen Danish Readers: The deeper meaning?

There is no deeper meaning: 4 readers.
- 38M, 49F, 52F, 56F.

- It pays to require some asking. 39M.

- You should not underestimate the abilities of those who are poorer than yourself. 41M.
- Women can get away with everything. 40M.
- Girls ar not inferior to boys. 41F, 42F, 43M, 47F, 50F, 51F, 53M, 57F.
- It does not pay to harm others - you'll be punished yourself. 44F.
- It is about marriage. 45F.
- It is about becoming mature. 45F.
- The wise fools the less wise. 46F.
- Undertaking a new role you will be able to overcome new tasks. 48F.
- If you fight for it you will reach your goal. 55F.
- It is easy for a girl to reach her goal disguised as a boy. 54F.

III.3.2 The Four Greenlandic Readers: The deeper meaning?

- There is no deeper meaning. 609F.
- Boys are not always superior to girls. 608M, 610M, 611M.

III.3.3 The Fourteen British Readers: The deeper meaning?

- Never let people insult you or your family. 138M.
- Men are not always better/smarter than women. 138M, 142M.
- Patience pays off in the end 140M.
- You can't hide you sex. 142M.
- Someone who is better/richer than you is not necessarily a bad guy. 144M.
- It shows how petty squabbles are. 148M.
- Listen to people with authority. 150M.
- You shall be frank with everyone. 150M.
- Don't care what others say or do. 150M.

- There is no deeper meaning in the story. 6 readers. 143M, 145M, 146M, 147M, 149M, 151M.

Miscellaneous:

- In the story there are many stereotyped ideas of what boys and girls are supposed to be like. 137M.
- "The style of the story is so that one can envisage Jesus relating this story to a crowd of dutiful listeners". 141M.
- "The tale is a good example of the stupidity of men and perfectly illustrates hwo we taunt and just each other into stupid action". 145M.

III.3.4 The Forty-six Indian Readers: The deeper meaning?

- A father should not be ashamed of having daughters instead of sons. 304M, 324M, 328M.

- The father of the six sons wanted them to marry the daughters. 288M, 318M.
- A foolish man does everything in a wrong manner. 305M.
- You should not worry about what others say about you. 321M.
- An animal can also help man. 291M.
- You cannot lie about your sex. 291M.
- Persons cannot be identified - whether male or female. 332M
- "It pays" to be modest and honest. 293M, 325M, 330M.
- The girl succeeds in stealing because of her charming face. 314M.
- Girls are hot-blooded and love jewelery. 323M.
- The girl proves that she can steal the apple - we should not underestimate the females. 301M, 302M, 303M, 304M, 308M 310M, 324M, 325M, 329M, 331M.
- A wise, clever and brave person can do almost everything/ solve every difficult problem. 285M, 286M, 289M, 290M, 296M, 297M, 299M, 306M, 307M, 309m, 312M, 315M, 317M, 319M, 325M, 330M.
- "Victory of love" - Beyoglu loved Ali Sagdik very much. 287M, 311M, 321M, 326M, 327M.
- You'll get power only by showing responsibility. 313M.
- We should be more refined culturally and aesthetically. 325M.

III.3.5 The Nineteen Nigerian Readers in Nsukka: The deeper meaning?

- He who laughs last, laughs best. 446M.
- A sad man can become happy. 445M.
- The good and honest ones always win in the end. 453M.
- The girl was meant to be married to Beyoglu. 454F.
- With perseverance, success is always achieved. 450M.
- Human beings are capable of anything provided they make use of their talents. 451M.
- The reward of determination is success. 444M, 457M.
- Nature pays people for their deeds whether good or bad. 447M.
- God punishes those who offend others. 443M.
- Men are not superior to girls. 442M, 452M, 455M, 456M.
- Don't look down on anybody and don't boast. 440F.
- A boaster is a liar. 443M.
- To show some moral codes like loyality and obedience. 439F, 441M.

III.3.6 The Thirty-eight Nigerian Readers in Benin: The deeper meaning?

- Magic exists and it sometimes works. 527F.
- The mysteries of nature. 546F.
- Nobody can predict the future. 531M.
- The idea of Christian life. 530M, 549F.
- Every single girl is anxious to be married. 539F, 543F.
- The concept of falling in love. 551M.
- Boys and girls are equal. 552M.

- One's sex doesn't matter as far as achievements in life are concerned. 556F.
- Girls are as intelligent if not more so more than boys. 527F, 537F, 545F, 546F, 554F.
- Girls have more initiative than boys. 523F.
- Women can be superior to men. 520M, 521M, 529M.
- Nobody is worthless. 522F.
- It portrays the idea of the conflicts in a family with girls. 526M.
- The father's weakness and his dependence on his daughters. 548F.
- The irony in the story: though the father of the 6 sons got wiser, he was portrayed as a fool. 542M.
- Only a fool would let what people say cause him worries. 557M.
- The ill concequences of pride and boastfulness. 519M, 531M, 552M, 554F.
- We should go easy about challenges and not hesitate or panic. 525F.
- Humility, obedience, and thoughtfulness can help one out of trouble. 519M.
- Perseverance and faithfulness always pay off in the end. 534F, 552M.
- One can obtain anything, one wants, once one puts one's mind to it. 528F, 547F, 552M.
- Human beings are served best with all sorts of challenges during their stay in life. 533F.
- One can rise to the peak of life by challenges from others. 546F.
- One's mental ability cannot be judged by one's physical appearance. 555M.
- Young people are more cunning and have at times more sense of reasoning than the old. 540F, 544F.
- We need to understand one another. 532F.
- If you're good to other people, you'll get you reward. 536F
- There's always a repercussion to whatever one does. 538F.
- No matter how you try to disguise yourself, people will always recognize you. 528F.

III.4 QUESTION 4: What Moral or Message do you think is to be found in the tale?

III.4.1 The Nineteen Danish Readers: The moral or message?

- No answer: 47F.
- There is no moral or message: 38M, 40M.
- Some readers bracketed answers 2, 4, and 5 together. They are listed only (e.g. 39M, 44M).

- You shold not underestimate girls (especially in Islamic countries girls are regarded to be inferior to boys). 41M, 42F, 43M, 45F, 50F, 51F, 52F, 53M, 56F.
- Do not let others fool you. 46F, 52F.
- By assuming a new role you will be able to vercome new tasks. 48F.

- Money brings happiness. 49F.
- "He laughs best who laughs last". 50F.
- If you fight for it you will reach you goal. 55F.
- Do not jump to conclusion. 57F.

III.4.2 The Four Greenlandic Readers: The moral or message?

- Boys are not alway superior to girls. 608M, 610M, 611F.
- Don't boast. 609F.

III.4.3 The Fourteen British Readers: The moral or message?

- Do not boast about other people's achievements. 137M.
- Cruelty does not pay. 137M.
- Give as good as you get. 137M.
- Age is no guarantee of wisdom. 137M.
- Don't have preconceived ideas about the difference between men and women. 137M, 149M.
- It does not always pay to do what you are told (i.e. the doves lead to marriage). 137M.
- If you want to steal golden apples from Beyoglu, dress your daughters as men. 138M.
- With a little cunning and skill you can overcome a lot. 139M.
- The direct route to an achievement is not always the most succesful one. 139M.
- Patience is a virtue. 140M.
- Things may not always be what they appear to be. 140M.
- The tale is a warning to everyone who brags and gambles. 141M.
- Girls are better than boys. 142M, 151M.
- Better to use brain than brawn. 143M, 147m.
- Never trust a woman. 143M.
- True love will prevail. 143M.
- No one is at a disadvantage having six daughters instead of six boys. 144M.
- "You are what you wear". 146M.
- Do not listen to stupid comments from mindless people. 148M, 150M.
- Listen to people with authority. 150M.

- There is no moral/message in the story. 2 readers. 145M, 146M.

Miscellaneous:

- "The moral is how you question a person's identity and then loose something of value you quest". 146M.

III.4.4 The Forty-six Indian Readers: The moral or message?

- A clever and intelligent person (with will, ambitions, enthusiasm, determination, patience etc.) can face any sort

of difficulty. 285M, 286M, 288M, 290M, 292M, 296M, 297M, 298M, 300M, 305M, 306M, 307M, 308M, 309M, 310M, 313M, 314M, 317M, 321M, 323M, 325M, 326M, 330M, 331M.
- Boys are not superior to girls. 289M, 294M, 298M, 302M, 303M, 304M, 324M, 325M, 327M, 328M, 329M, 330M.
- A girl can live in a boy's form - or a boy in a girl's by maintaining his/her patience. 332M.
- "Modesty prevails". 293M, 295M, 299M, 303M, 312M, 314M, 315M, 323M.
- "Honesty prevails". 319M.
- "Love prevails"/"love is God". 285M, 287M, 291M, 311M.
- Mental ability says more than physical power. 320M, 322M.
- Rude manners are infectuous. 285M.

III.4.5 The Nineteen Nigerian Readers in Nsukka: The moral or message?

- One must be patient. 452M.
- One must be obedient. 439F, 446M.
- One must be careful. 439F.
- One must think positively. 441M.
- One must be confident and you must set a goal. 439F.
- One must be courageous. 441M, 452M, 457M.
- Determination is the key to success. 443M, 457M.
- One must think fast when in trouble. 439F.
- Don't boast. 440F, 445M, 453M.
- Don't look down on anybody. 440F, 446F, 451M, 455M.
- Boys are not superior to girls. 442M, 455M.
- Don't make people unhappy but make them happy. 444M.
- A parent cannot speak up for a child's attitude or behaviour. 449M.
- We should live according to the way our families want us to. 441M.
- For every action there is a corresponding reaction. 447M.
- Pride goes before a fall. 450M, 454F, 456M.
- Betting isn't good. 455M.

III.4.6 The Thirty-eight Nigerian Readers in Benin: The moral or message?

- One should be conscientious. 519M.
- One should not be self-conceited. 525F, 539F, 544F, 545F, 552M.
- It pays to be enterprising. 533F.
- One should not be selfish. 536F.
- Be wise and shrewd. 549F, 550M.
- Have confidence. 550.
- The belief in God. 552M.
- It pays to be obedient. 519M, 533F.
- One should be humble and loyal. 524F, 538F, 552M.
- One should drop arrogance. 519M, 545F.
- Don't boast. 520M, 531M, 535F, 536F, 538F, 539F, 547F, 548F 552M, 555M, 556F.
- One must always think well before voicing one's opinion in

public. 554F.
- One should not abuse others. 521M.
- People should not disregard others whom they think are inferior to them. 527F, 535F, 542M, 543F, 556F, 557M.
- We should not call people names because of their predicaments or handicaps. 529M, 555M.
- It is sheer folly to quarrel over trifles. 541M.
- One should not regret having only girls as children. 537F.
- Parents should take equally care of their children, be they males or females. 526M.
- What a man can do, a woman can equally do, or she can do it better. 522F, 533F, 546F, 554F, 523F.
- Don't neglect the weaker sex. 520M.
- One should not allow oneself to be taken in by flattery. 519M.
- Troublemakers get punished. 524F.
- Ambition leads to success. 528F, 546F, 534F.
- You can trust magic to help you. 530M.

III.5 QUESTION 5: Do you think that there are things in the story which have a symbolic meaning?

III.5.1 The Nineteen Danish Readers: Symbolic meaning?

- When Ali Sagdik crosses the bridge - you should not give up because of hidden obstacles. 56F.
- Ali Sagdik symbolizes women's strength. 49F.
- Ali Sagdik symbolizes the typical career-women: She pretends to fight in the interest of her father but appears to reach her own goal (marriage). 54F.
- Undertones of sexuality (the rose petals, the bed). 45F, 50F.
- The turtledows symbolize love. 42f.
- The moral (you should fight for your cause!) is a metaphor. 55F.
- In a fairytale everything has a symbolic meaning. 39M, 53M.
- No answer, or the question is covered by 3 (or 4). 38M, 41M, 43M, 44F, 46F, 47F, 48F, 51F,
- No symbolic meaning. 40M, 52F, 57F.

III.5.2 The Four Greenlandic Readers: Symbolic meaning?

No answer: 609F.

Yes: 608M, 610M.

- Boys aren't always superior to girls. 608M.
- The smartest one always wins. 610M.

No: 611F.

III.5.3 The Fourteen British Readers: Symbolic meaning?

Yes: The following symbols were explained.

- The numbers (six boys, six girls). 137M, 139M.
- The apple: a symbol of value. 139M.
- The apple is a symbol of hope and freedom. 140M.
- The apple is a symbol of greed. 141M.
- The apple: a symbol of wealth and power. 143M.
- The old woman is a symbol for Allah. 140M.
- The waters' parting: a biblical symbol. 144M.
- The turtledoves are symbolic of love. 142M, 144M.

No: 5 readers.

146M, 147M, 148M, 150M, 151M.

Miscellaneous:

- The tale is really too mystic. There is too much to be read into it. 141M.
- Symbolic meanings: the golden apple, Allah, the bridge, the old woman, the talking dog, the yeast, the parting waters, the doves.

III.5.4 The Forty-six Indian Reader: Symbolic meaning?

Yes: 32 readers, of whom five did not specify the "symbolic meaning". viz.
307M, 313M, 327M, 331M, 332M.

The following symbols were explained:

- The girl: quickwitted youth/diligence/intelligence. "God helps those who help themselves". 288M, 295M, 306M, 314M, 315M.
- The boy: a dull youth. 288M.
- The boy: idleness. 315m.
- The bridge: an obstacle. 325M, 326M.
- The stretch of water: a separating hurdle. 292M, 315M.
- The golden apple: a goal/riches/happiness. 288M, 292M, 297M, 321M, 325m.
- The turtle doves: peace. 292M.
- Beyoglu's open arms: love. 296m.

The following symbols were listed without explanation:

- "Hello there - you father of six bitches/girls". 286M, 308M, 309M, 310M, 328M.
- Help from the old woman. 325M, 326M.
- The witches. 320M, 321m.
- Beyoglu's mother's test. 293M, 309m.
- The dog's helping the girl. 317M, 321M, 328M.
- The girl's note ("summer-autumn, maiden-maiden"). 285M, 311M, 312M.

No: 14 readers.
287M, 289M, 290M, 291M, 299M, 302M, 303M, 305M, 318M, 320M, 323M, 324M, 329M, 330M.

III.5.5 The Nineteen Readers in Nsukka: Symbolic meaning?

Yes: All readers, viz. 439F, 440F, 441M, 442M, 443M, 444M, 445M, 445M, 446M, 447M, 449M, 450M, 451M, 452M, 453M, 454F, 455M, 456M, 457M.

General:

- We shouldn't be boastful. 441M.
- No condition is permanent. 441M.

Specific features:

- The word 'Allah'. 449M.
- The yeast. 445M, 449M, 450M, 451M, 455M, 456M.
- Yeast symbolizes dryness, 439F.
- The yeast symbolizes the girl's faith in the old woman. 446M.
- The dog. 445M, 456M.
- The golden apple. 449M, 452M.
- The golden symbolizes love. 444M.
- The pearls. 450M.
- The turtledoves. 449M, 450M, 456M.
- The doves symbolizes precious and harmless birds which deserve special treatment. 447M.

III.5.6 The Thirty-eight Readers in Benin: Symbolic meaning?

No answer: 1 reader. 529M.

No: 519M.

Yes: 35 readers (viz.)

520M, 521M, 522F, 523F, 524F, 525F, 526M, 527F, 528F, 530M, 531M, 533F, 534F, 535F, 536F, 537F, 538F, 539F, 540F, 541F, 542F, 543F, 544F, 545F, 546F, 547F, 548F, 549F, 550M, 551M, 552F, 553F, 554F, 555M, 556F, 557M.

- I think so: 1 reader. 532F.

Symbols listed:

- The golden apple symbolizes success. 520M, 521M, 528F, 527F 536F.
- The golden apple symbolizes union. 520M.
- The golden apple symbolizes something ultimate in human existence. 533F, 553M.
- The golden apple symbolizes wisdom and intelligence. 545F.
- The apple refers to the Bible. 549F.

- The golden apple symbolized a goal or desire. 552M, 555M.
- The golden apple symbolizes something which is important to have. 557M.
- The golden apple is a symbol. 530M, 531M, 534F, 535F, 538F, 542M, 550M, 556F.
- The dog represents the mark of a boy because dog-keeping is mostly associated with boys. 521M.
- The dog is the symbol of a friend. 536F.
- The dog is a symbol. 531M, 546F.
- Blindfolding the horse symbolizes that she has Beyoglu thinking she was a boy. 522F.
- Blindfolding the horse is symbolic. 523F.
- The story symbolizes the ephemeral nature of human wishes. 526M.
- The story is a symbol of the society which existed back then. 540F.
- The story indicates that pride goes before a fall. 522M.
- The story indicates that success always attends those who desire it. 552M.
- The turtle-doves symbolize love. 536F, 5444F, 557M.
- The turtle-doves refer to peace offerings in the Bible. 539F.
- The doves refer to the Bible. 548F, 549F.
- The doves are a symbol. 531M, 534F, 550M.
- The rose petals symbolize love. 544F.
- Rose petals and jewellery symbolize the weaknesses of females. 551M.
- Summer and autumn symbolize happiness and sorrow, respectively. 545F.
- The seasons are symbolic. 544F.
- Hot blood symbolises girls (they're always full of passion). 524F.
- The water jar that the witch uses represents a boat. 525F.
- "Bitches" and "curs" refer to "ladies" and "gentlemen", respectively. 538F.
- 6 boys and 6 girls in the story is symbolic. 525F, 534F, 546F, 550M.
- The old woman giving the girl some yeast and a little dog to guide her refers to God's giving Moses powers to lead the Israelites away from Pharao's oppressive rule. 548F.
- 40 days and 40 nights refer to the Bible. 538F.
- The parting of the sea refers to the Bible. 549F.
- The old woman symbolizes wisdom. 553M, 555M.
- The old woman is a symbol. 531M, 535F, 538F.
- The girl symbolises the undercurrent of beauty that runs through life. 553M.
- The girl is symbolic. 556F.
- The obstacles and tests on her way to Beyoglu indicate the obstacles in the way to success. 552M.
- The boy: putting the horse's saddle on his own back is a symbol of his defeat. 554F.
- Feeding the doves is a symbol. 546F.
- The river is a symbol. 538F.
- The pearl is a symbol. 537F.
- The bridge is a symbol. 531M.
- The sorceress is a symbol. 531M, 543F.
- The yeast is a symbol. 543F, 538F, 543F, 546F.

Miscellaneous:

- The stealing of the golden apple shows that the girl is brave. 537F.

III.6 QUESTION 6: Where do you think the story comes from? (Its Provenance).

III.6.1 The Nineteen Danish Readers: The story's provenance?

- No anwer. 42F, 47F.
- From a Muslim country. 38M, 39M, 41M, 46F, 49F, 51F, 53M.
- Iran (Persia). 39M, 48F, 54F, 55F.
- An Arabian country. 39M, 57F.
- Turkey. 44F, 52F, 57F.
- Egypt. 45F.
- The East. 50F, 54F.
- Pakistan. 57F.
- Europe. 52F.
- England. 56F.

Miscellaneous:

- From the country-side. 43M.[3]
- The South. 40M.

III.6.2 The Four Greenlandic Readers: The story's provenance?

- Some Arabian country. 610M.
- Europe. 611F.
- Some country of fairy tales. 608M.

III.6.3 The Fourteen British Readers: The story's provenance?

- South East Asia. 137M, 138M.
- The Middle East. 140M, 147M.
- China. 142M.
- India. 137M.
- Persia. 140M.
- Iran. 149M.
- Turkey. 145M, 149M, 151M.
- Africa. 142M, 147M.
- Germany. 143M, 148M, 150M.
- The Balkans. 139M.
- Greece. 141M.
- Austria. 148M.
- France. 146M.
- Belgium. 150M.
- Holland. 144M, 150M.
- Luxemborg. 150M.
- Sweden. 150M.

Remarks:

- Question 3, 4, and 5 asked much about the same thing. 138M, 141M.

III.6.4 The Forty-six Readers in India: The story's provenance?

- India. 285M, 317M.
- An Arabian country. 287M, 289M, 293M, 299M, 302M, 303M, 304M, 305M, 313M, 315M, 321M, 326M, 327M.
- A Middle-east country (Islam). 292M, 297M, 325M, 328M, 329M.
- The Muslim Region. 294M, 312M.
- Northern Europe. 296M.
- Britain. 295M, 301M, 332M.
- Russia. 299M, 323M, 324M.
- "Beyoglu's country". 308M.

Miscellaneous:

- Country. 290M. 291M, 300M, 311M, 314M.[3]
- Southern country. 331M.
- A foreign country. 318M.
- Area. 288M, 298M, 307M, 320M, 322M.[3]
- "Some developed area". 310M.

III.6.5 The Nineteen Readers in Nsukka: The story's provenance?

- Hansa area (Nigeria). 444M.
- Nigeria. 440F, 443M, 444M, 448M.
- An Arabic area. 446M, 450M, 455M.
- Any muslim state. 449M, 456M.
- India. 453M.
- A western country. 457M.
- Europe. 442M, 447M.
- France. 439F.
- Germany. 455M.
- A country. 441M, 451M, 452M.[3]
- Area. 454F.[3]
- A country where there are police or guards. 445M.

III.6.6 The Thirty-eight Readers in Benin: The story's provenance?

Four readers did not spcify any country. 540F, 544F, 547F, 553M.

- It is Yoruba. 519M, 521M.
- Uganda. 526M.
- Africa. 527F, 531M, 536F.
- The Islamic area. 522F, 523F, 545F, 524F.
- The eastern past of the world. 550M.
- Asia. 557M.

- China. 546M.
- India. 537F.
- The Middle East. 530M, 555M.
- An Arabian country. 520M, 525F, 528F, 530M, 532F, 533F, 534F, 539F, 542M, 548F, 549F, 551M, 552M, 554F, 555M.
- England. 538F, 543F.
- A country from the temperate zone. 535F, 556F.

Miscellaneous:

- The story comes from country. 540F, 541M, 544F, 547F, 553M.

IV. CONCLUDING REMARKS

We have previously touched upon the fact that the listings do not represent the full responses of readers who have participated in the "Folktale-project". And similarly we have noted (in Papers 8 and 9) that there is no reason for drawing to strong conclusions from the statements.

V. NOTES

1. There were non-Indian readers in the Indian group. The Greenlandic class comprised one New Zealand reader (Paper 9: 11). The English group may have comprised Commonwealth readers. Since we did not ask readers to state their nationalitity, we cannot identify all nationalities involved. At the present stage, however, it is fairly unimportant.

2. Reader 316M was somehow or other listed as a reader of "The Golden Apple" although he had read "The Barking Ones" Therefore his protocol is disregarded.

3. The layout on our list of questions (appendix B) was infelicitious and led some readers to believe that country/area was an alternative.

APPENDIX B

Essay

PLEASE WRITE THE TITLE OF THE STORY ON THE FIRST PAGE, AND INDICATE WHETHER YOU ARE A GIRL OR BOY.

We should like you to answer the following questions - and please remember to number your answers. You may keep the text while you are writing your answers.

1. Did you like the story, and if so, why?
2. What did you find most exciting or 'foreign' in the story?
3. What deeper meaning did you find in the tale?
4. What moral or message do you think is to be found in the tale?
5. Do you think that there are things in the story which have a symbolic meaning?
6. Where do you think the story comes from (country/area) ?

Many thanks for your cooperation,

Cay Dollerup Iven Reventlow

Carsten Rosenberg Hansen Chris Tinson

APPENDIX A

Folktale 10:32

INSTRUCTION

WITH THIS PAPER IS A TALE WHICH WE ASK YOU TO READ CAREFULLY. WHEN YOU HAVE FINISHED READING THE TALE, YOU WILL BE GIVEN SOME QUESTIONS TO ANSWER. PLEASE PUT UP YOUR HAND WHEN YOU ARE READY FOR THE QUESTIONS.

Thank you for your co-operation,

Cay Dollerup Iven Reventlow

Carsten Rosenberg Hansen Chris Tinson

REPORT ON ESSAY COLLECTION (FOLKTALE)

Please fill in the following information and return to this department with the answers.

Place: _____

The texts were handed out on (date) _____

by (name/s) _____

to (number of students) _____, of whom

males (number) _____ females (number) _____ .

Name of the class/classes (if any) for acknowledgement purposes: _____

Please give us a brief description of the students' educational background: _____

_____

_____

_____

_____ .

The mother tongue of most/all students is: _____.

Indicate (only if non-controversial) the religious affiliation of most students: _____.

Did anything special happen during the study, e.g. questions, interruptions, cribbing? (If so, please only identify the answers to us but do not say anything to the students).

_____

_____

_____

Address to which we can send information about the study to the students : _____

_____.

PUBLICATIONS FROM THE "FOLKTALE-PROJECT"

The Ontological Status, the Formative Elements, the "Filters" and Existences of Folktales: a Discussion. Fabula: Zeitschrift für Erzahlforschung 25 (1984). 241-265, (Cay Dollerup, Bengt Holbek, Iven Reventlow, and Carsten Rosenberg Hansen).

BACKGROUND AND PRELIMINARY PLANS FOR THE PROJECT. Rufes: Copenhagen. March 1985. PAPER 1 (Cay Dollerup, Iven Reventlow, Carsten Rosenberg Hansen). 24 pp. 87.89165-04-2. ERIC = Educational Resources Information Center. Bloomington 1988. ED 295 138 = CS 009172.

THE RESEARCH TEAM'S PRELIMINARY SELECTION OF A NUMBER OF POTENTIALLY USEFUL TALES FROM THREE DIFFERENT CULTURES FOR FUTURE WORK IN THE "FOLKTALE-PROJECT". Rufes: Copenhagen. April 1985. PAPER 2 (Cay Dollerup, Iven Reventlow, Carsten Rosenberg Hansen). 37 pp. 87-89065-05-0. ERIC = Educational Resources Information Center. Bloomington 1988. ED 29 139 = CS 009173.

THE EMPIRICAL SELECTION - BY MEANS OF READERS' RESPONSES - OF THE THREE TALES TO BE USED IN THE "FOLKTALE-PROJECT". Rufes: Copenhagen. July 1985. PAPER 3 (Cay Dollerup, Birte Kristensen, Iven Reventlow, Carsten Rosenberg Hansen, and Christopher Tinson). 64 pp. 87-89065-06-9. ERIC = Educational Resources Information Center. Bloomington 1988. ED 295 140 = CS 009174.

THE PROCEDURES FOR ESTABLISHING THE 'SAME' DEFINITIVE VERSIONS IN DANISH AND IN ENGLISH OF A DANISH, A GREENLANDIC, AND A TURKISH STORY IN THE "FOLKTALE-PROJECT". Rufes: Copenhagen. September 1987. PAPER 4 (Cay Dollerup, Iven Reventlow, Carsten Rosenberg Hansen). 60 pp. 87-89065-08-5. ERIC = Educational Resources Information Center. Bloomington 1988. ED 295 141 = CS 009175.

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THE COMPLETE TEXTS OF THE STORIES USED IN THE "FOLKTALE-PROJECT". Rufes: Copenhagen. January 1988. PAPER 6 (Cay Dollerup, Ed.). 64 pp. 87-89065-10-7.

A LISTING OF EDITED STATEMENTS MADE BY READERS DURING THE READING OF THREE STORIES IN THE "FOLKTALE-PROJECT". Rufes: Copenhagen. March 1988. PAPER 7. (Cay Dollerup, Iven Reventlow, Carsten Rosenberg Hansen). 60 pp. 87-89065-11-5. ERIC = Educational Resources Information Center. Bloomington 1988. ED 295 144 = CS 009178.

EDITED READERS RESPONSES TO THE DANISH NARRATIVE Per Smed's Whip FROM READERS IN DENMARK, GREENLAND, GREAT BRITAIN, INDIA, AND NIGERIA IN THE 'FOLKTALE PROJECT'. Rufes: Copenhagen. January 1989. PAPER 8 (Cay Dollerup, Malene Grue, Vivian Lindhardsen, Signe M. Nielsen, Iven Reventlow, Carsten Rosenberg Hansen, and lene Schøtt-Kristensen). 36 pp. 87-89065-12-3.

EDITED READER RESPONSES TO THE GREENLANDIC NARRATIVE The Barking Ones FROM READERS IN DENMARK, GREENLAND, GREAT BRITAIN, INDIA, AND NIGRIA IN THE 'FOLKTALE PROJECT'. Rufes: Copenhagen. September 1988. PAPER 9. (Helen Bennett, Cay Dollerup, Iven Reventlow, Carsten Rosenberg Hansen). 32 pp. 87-89065-13-1.

EDITED READER RESPONSES TO THE TURKISH NARRATIVE The Golden Apple FROM READERS IN DENMARK, GREENLAND, GREAT BRITAIN, INDIA, AND NIGERIA IN THE 'FOLKTALE PROJECT'. Rufes: Copenhagen. February 1989. PAPER 10. (Cay Dollerup, Malene Grue, Vivian Lindhardsen, Signe M. Nielsen, Iven Reventlow, and Carsten Rosenberg Hansen). 36 pp. 87-89065-15-1.

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